

## **CORRECTIONS TO THE BOOK OF THE DISCIPLINE**

I should like to suggest the following corrections to Miss I.B. Horner's translation of the Vinaya-piṭaka (= BD). Some are corrections of mistakes which have occurred in the course of translation or printing. Others are changes suggested to give clearer renderings.

### **Volume 1:**

a) p. 218, line 4 should be: "a grave offence together with an offence of wrong-doing.";

b) p. 218, line 7 should be: "from above the collar bone to below the knee ...".

### **Volume 2:**

a) p. 132, lines 23–25 should be: "If he doesn't think that the seven days have elapsed when they have elapsed, there is an offence of expiation ...";

b) p. 133, lines 8–9 should be: "If he thinks that the seven days have elapsed when they have not elapsed, there is an offence of wrongdoing.";

### **Mistakes in the footnotes to Volume 2:**

A) p. 24, note 6 should read: "Cf. Nissag. I, where ...";

B) p. 141, note 1 is wrong — the meaning is that it is an “offence of wrong-doing” to “tear away” a robe from one not ordained, as in lines 18–21 on the same page;

C) p. 222, note 1 is wrong — the meaning is that it is an offence of wrongdoing to tell one not ordained about an offence which is not very bad, as in lines 2–4 from the bottom of the text on the previous page;

D) p. 244, note 3 should read: “ ... p. 47, n. 1.”;

E) p. 328, line 8 of note 4 should read: “ ... food that is not left over because ...”;

F) p. 328, line 11 of note 4 should read: “not allowable to drink sour milk that is not left over, because ...”;

G) p. 335, line 5 of note 1 should read: “ ... of six nuns went, the ...”;

H) p. 388, note 4 is wrong — the meaning is that it is an offence of wrong-doing to tickle one not ordained, as in lines 18–20;

I) p. 394, note 8 is wrong — it is an offence of wrong-doing to be disrespectful to one not ordained, as in lines 6–11 from bottom of text;

J) p. 397, note 1 is wrong — it is an offence of wrong-doing to frighten one not ordained, as in lines 4–7;

K) p. 416, note 1 is wrong — it is an offence of wrong-doing to hide a requisite of one not ordained, as in the sentence referred to in note 7 on p. 415.

### Volume 3:

a) p. 216, lines 7–8 should read: “ ... is forfeited is not not to be given back ...”;

### Mistakes in the footnotes to Volume 3:

A) p. 26, note 1: the passages mentioned are not “parallel passages” as they involve lay-people (thus resulting in offences of wrong-doing, cf. Volume 3, §§ H–K above), whereas this rule involves only monks;

B) p. 48, note 4 is wrong — it is an offence of wrong-doing to hit a lay-person, as in lines 8–10 in the text;

C) p. 52, note 2 is wrong — it is an offence of wrong-doing to “defame” one not ordained, as in lines 12–14 of the text.

### Volume 4:

a) p. 44, line 10 from the bottom of the text: the page number for the Pali edition should be [33];

b) p. 58, the last two lines of the text: the numbers for the footnotes should be “preceptor<sup>2</sup>” and “one who shares his cell<sup>3</sup>”;

### Mistakes in the footnotes to Volume 4:

A) p. 276, note 1 should read: “ ... these three materials are disallowed for making needle-cases ...”;

B) p. 339, notes 9 and 8 should be notes 8 and 9, respectively.

## Volume 5:

a) p. 180, line 2 from the bottom of the text: the footnote number should be “sunshade<sup>10</sup>”.

Suggestions for clearer renderings:

1) BD.1, p. 210, bottom paragraph: I suggest changing the word “emission” to “to be released”, “to be let go”, “freedom” — as at BD.3, p. 48, line 2 from the bottom of the text;

2) BD.2, p. 345: the word *udakadantapona* is better translated as “water and teeth-cleaner”;

3) Miss Homer has consistently misinterpreted the number of bhikkhus comprising a *gaṇa* and a *saṅgha*. A *gaṇa* consists of 2 or 3 bhikkhus, and a *saṅgha* comprises 4 bhikkhus or more: ref. BD.2, p. xii, lines 3 and 6; p. 7, notes 5 & 6; p. 8, note 6; p. 162, note 2; BD.3, p. 13, note 3;

4) In Theravāda countries *aruṇa* is taken to be “dawn” rather than “sunrise”: ref. BD.2, p. 7, line 8; p. 15, line 4 from bottom; p. 23 line 4 from bottom of text and note 1; p. 28, line 15; p. 115, line 15; p. 132, line 12; p. 158, line 10 from the bottom of the text; p. 336, last line of the text.

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THERAVĀDIN LITERATURE IN  
TIBETAN TRANSLATION\*

## Contents

## Introduction

1.	<b>Theravādin texts in the <i>Kanjur</i></b>
1.1–13	Thirteen <i>paritta</i> and other texts
	The position of the 13 texts in the <i>Kanjur</i>
	Translators and date of translation
	The 13 texts and modern scholarship
	The original language of the 13 texts
1.1	<i>Dharmacakrapravartana-sūtra</i>
1.2	<i>Jātaka-nidāna</i>
1.3	<i>Āṭānāṭiya-sūtra</i>
1.4	<i>Mahāsamaya-sūtra</i>
1.5	<i>Maitrī-sūtra</i>
1.6	<i>Maitrībhāvanā-sūtra</i>
1.7	<i>Pañcaśikṣānuśamsa-sūtra</i>
1.8	<i>Giri-ānanda-sūtra</i>
1.9	<i>Nandopanandanāgarājadamana-sūtra</i>
1.10	<i>Mahākāśyapa-sūtra</i>
1.11	<i>Sūrya-sūtra</i>
1.12	<i>Candra-sūtra</i>
1.13	<i>Mahāmaṅgala-sūtra</i>
1.14	<i>Ārya-maitrī-sūtra-nāma</i>
1.1–14	General remarks
1.15	<i>Vimuttimagga</i> , Chapter 3: <i>Dhutagaṇa-nirdeśa</i>

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